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ORDINATION.

There are several questions which need to be asked and answered in any discussion of ordination.

1. What is ordination?
2. Who ordains?
3. Who can depose an ordained minister?

These questions it will be the purpose of this paper to answer. As it is the earnest desire of THE RECORD to keep in harmony with those who are regarded as authorities among our Baptist people, we are free to quote the opinions of these authorities.

ORDINATION.

Of ordination Dr. Wayland says: "By ordination a licensee is admitted permanently to the pastoral office, and it is generally understood he is to make this the great work of his life." * * The candidate has previously asked the church whether, in their opinion, the Holy Ghost has called him to publish the good news of salvation wherever he may have opportunity. They have decided in the affirmative. After a sufficient time for trial, in the presence of the church, a council of elders and private brethren is assembled, and of them he inquires whether, in their judgement, he is called of God to devote his life to the work of an evangelist or pastor." (pp. 114-115 Principles and Practices of the Baptists.)

Dr. Weston says: "Ordination, in the sense in which we are now using the word, is an act by which the church publicly and formally declares that one of its members has been regularly called to the work of the ministry, by which it gives its sanction to the performance of official acts by him, and solemnly invokes on him the blessings of God in the performance of his work." (Ecclesiology, p. 367, Johnson's Outlines of Theology.)

is the setting apart of a person divinely called to the work of special ministration in the church. It does not involve the communication of power—it is simply a recognition of powers previously conferred by God, and a consequent formal authorization, on the part of the church, to exercise the gifts already bestowed." (Theology, p. 512.)

Dr. Harvey says: "Ordination confers no new grace or power; for the person was chosen to the office because the church saw already in him the grace and power requisite for it. The presbytery, in the ordaining act, gives the solemn public sanction of the ministry to the call of the church, attesting the qualification of the candidate for the office, and, invoking the divine blessing, consecrates him to it." (The Church, pp. 85-86.)

These authorities all hold that ordination is a recognition of the candidate as called of God to the ministry of the Word. The examination of the candidate is designed to determine whether his Christian experience, character, conduct and call is such as will justify the recognition of him as one divinely called. When these are determined, there is nothing left the ordain-

ing authority but to give such formal ceremonial recognition as the scriptures warrant, both by precept, example and spirit. It is not primarily an introduction into the pastoral office, but a recognition of a call to the ministry of the Word, to preach under the sanction and by the authority of the ordaining body, wherever a door may be opened, whether as pastor or evangelist or missionary.

WHO ORDAINS?

This question is important, and we turn again to such Baptist authorities as are recognized by our people; for THE RECORD has no disposition to be out of line with views held and advocated by those who are held in high esteem by our people.

Dr. Wayland says: "A single church does not ordain. It calls a council, generally representing the churches in the vicinity, who are present by their ministers and such private brethren as they may select. * * The churches in the vicinity may be considered as the representatives of all the Baptist churches. The churches appear, as is proper, by ministers and private members. I do not perceive how our custom in this respect could be changed." (Principles and Practices of the Baptists, pp. 114-115.)

Dr. Weston says: "The church of which the candidate is a member (ordains); but inasmuch as this church has fraternal relations with churches of the same faith and order, so that its acts are respected, and inasmuch as the church wishes recognition and sanction of its minister by other churches, it is at once the dictate of justice and courtesy that neighboring churches be requested to examine the candidate and advise the church as to his fitness to represent the sisterhood of churches. If any church undertakes to decide, without

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er than than that of the local church is recognized by the New Testament. This authority, however, has its limits. A church has no authority outside of its own body, for ordination should be a member of the ordaining church. Since each church is bound to recognize the presence of the Spirit in other rightly constituted churches, and its own decisions, in like manner, are to be recognized by others, it is desirable in ordination, in all important steps affecting other churches, that advice be taken before the candidate is inducted into office, and that other churches be called to assist in setting the candidate apart for the ministry. It is always to be remembered, however, that the power to ordain rests with the church, and that the church may proceed without a council, and even against the decision of the council. Such ordination, of course, would give authority only within the bounds of the individual church. Where no immediate exceptions taken to the decision of the council, that decision is to be regarded virtually as the decision of the church by which it is called." (Theology, pp. 513-514.)

Again he says: "Ordination is an ecclesiastical act, important in itself and so serious in its influence upon other churches, as well as upon the church that ordains, that the council of other churches should be consulted before the act is consummated. * * But the setting apart of a preacher of the gospel to a permanent work of ministration in the churches involves such grave responsibilities and demands such practical judgement that the ordaining church should never fail, when this is possible, to add to its own wisdom and experience of other

to ask or expect another church to ordain her. But with the advice in council assembled of the sisterhood of churches, covering a sufficient area to be representative of the faith and practice of the denomination, she can do in one of the ministry of the church, as to be ecclesiastical, done by the advice and authority of the church."

WHO CAN DEPOSE AN ORDAINED MINISTER?

This question, like others, we refer largely to authorities for an answer. But before giving the authorities we may do well to remember what ordination does in its official effect upon the candidate. It gives him an official recognition and standing which he did not have before.

For the lack of a better expression we may say he has conferred upon him ministerial standing. These ordained ministers are not necessarily officers in any local church, but they have recognized ministerial standing in all the churches as ministers of the Word. These churches, in council assembled, vouch for their qualifications and call to the ministry; then set them apart by ordination, by which transaction they recognized them as called of God, and gave them formal and ceremonial sanction. These churches alone have a right to withdraw what they conferred. The churches cannot make a man a minister of the Word. God alone can do this; but they can withdraw their recognition which they formally gave in ordination. They can withdraw from the unworthy their fellowship for them as ministers of the Word; they can depose them from the ministerial standing and fellowship which they conferred in ordination. As a pastor, a local church can depose an ordained minister

decision to depose from the ministry. (Italics ours.) (Theology p. 514.) These two authorities are agreed as to the necessity of a council in deposing an ordained minister.

Dr. Harvey says: "When, therefore, charges are preferred against a minister, it is the duty of the church so far to examine them as to determine whether the case is sufficiently serious to require an investigation, and, in the event of it so appearing, the church is then to summons a council and investigate the charges. If the trial results in conviction, the council first proceeds to withdraw what the ordaining council had imparted—that is, the fellowship, on the part of the ministry and churches, for him as a minister of the gospel, and the authority to exercise among them the functions of the sacred office." (The Church, pp. 93-94.)

Dr. Hiseox says: "Though all ecclesiastical authority resides in a church, yet a church cannot, in any absolute sense, depose and put a man out of the ministry, except so far as that ministry relates to themselves. They can depose him from being their minister, and declare him, in their opinion, unworthy to fill the sacred office. But any other church can have him for their minister, if they desire, since each church is entirely independent as to the choice of its pastor and the management of its internal affairs." (New Directory, takes the position that no local church can take from an ordained minister his ministerial standing and fellowship with the sisterhood of churches. But how would Dr. H. withdraw this fellowship by a council; for he says: "A council, possessing no ecclesiastical authority can neither make nor unmake a minister. No council, therefore,

order." (Religion and Philosophy, p. 260.)

Andrew Fuller said: "Though the churches are so independent of each other that no one has a right to interfere in the concerns of another without their consent, yet there is a common union required to subsist between them for the good of the whole; and so far as the ordination of a pastor affects this common general interest, it is first that there should be a general concurrence in it." (Vol. 3, p. 494.)

These authorities all agree that

- (1) The local church has the ordaining power or authority.
- (2) That the setting a brother apart permanently to preach the gospel and administer the ordinances, affects the sisterhood of churches.
- (3) Therefore, that no one should ever be ordained without a council of the sisterhood of churches to determine whether he is a suitable person to be clothed with such privileges and authority. The interdependence of the churches is as true as the independence of the churches. Church independence must never be allowed to contravene the interdependence of the churches. A local church can ordain for herself alone, and has no right

from her pulpit. A local church can deal with an ordained preacher as with a private member. But as a minister of the Word they cannot withdraw from him what the sisterhood of churches conferred. This can only be done by the sisterhood of churches who gave him his ministerial standing. Hence,

Dr. Harvey says: "A church which should depose its pastor without the concurring act of a council, would indeed silence him in that church, but it could not withdraw from him that which the ordaining council had conferred; and the church so deposing him would have no right to complain, if other churches continued to recognize him as a minister, and permitted his exercise of the functions of the office among them." (The Church, p. 61.)

Dr. Strong says, in speaking of an ordination by an individual local church without a council: "Such an ordination, of course, would give authority only in the bounds of the local church." Again he says, in case of a council in ordination: "Where no immediate exception is taken to the decision of the council, that decision is to be regarded as virtually the decision of the church by which it was called. The same rule applies to a council's

try. All it can do is to declare him unfit, in their opinion, for, and disqualified to remain in the ministry, and that they cannot fellowship him as a minister; and they can add their advice, that the church excludes and deposes him." (pp. 214-215)

Dr. Bright, in the *Examiner*, repeatedly took the position that no church could depose a minister without the advice and recommendation of a council of the sisterhood of churches.

This is THE RECORD's contention. We know in this we are on the side of the authorities and of common sense and justice. We care very little for the reckless way in which some are disposed to speak of us for so holding. We undertake to say that any departure from this position is irregular, and can only bring confusion and great harm. Of this we expect to have nothing more to say, unless it be to contend for the application of the principles involved in every case where a minister of the Word is to be put upon trial. Our position is defined, and we pass on to consider other things pertaining to our Lord's work.

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L. A. DUNGAN, Associate Editor.
L. A. DUNGAN, Missionary Editor.
L. M. LONG, Field Representative.

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EDITORIAL

On First, Fourth & Fifth Pages

NOTES AND COMMENTS

THE Hobolochino Association will meet with Anna church on Wednesday, 10 o'clock a. m. October 6, 1897.

Bro. J. W. Seay reports a good meeting at Napoleon, Brethren W. W. Mitchell and Newton Briland did good preaching in aid of the pastor. He reports good prospects for the future in his section of South Mississippi.

We greatly sympathize with Dr. A. E. Dickinson in the death of his wife. The sad event occurred on the 23rd of August, last, at her home in Richmond, Va. May our brother find abundant consolation in the fellowship of the Master, and His all-sufficient grace.

BROTHER BAILEY, of the *Biblical Recorder*, thinks if Brother Elisha of the *Baptist and Recorder* wished to try a country pastor, he could find him a good field and then find a thousand brethren who would make great sacrifices to take his place on the paper.

THE Sunday School literature, for September, of the American Baptist Publication Society, is at hand and touches high water mark in all respects. The children's and young people's papers are marvels of beauty and excellence, as are also the *Scripture* and *Tracts*.

SOME of the rankest and most blifful armenianism that we have seen in print of late, was found under the heads of "Calvinism" and "Faith" in two recent numbers of a *Methodist Advocate*. It is the poison of Phariseism or salvation by works wrapped up in most adroitness in the sugar coating of sophistry. To our mind it is as vicious and dangerous as any heresy.

dogma of the "universal fatherhood of God," and the germ theory or the boldest "sacramentarianism."

We don't hesitate to say that faith in Christ, even a weak faith, is the all essential final condition of salvation. This is true because it receives the almighty and all-sufficient Savior, who is "the way, the truth and the life," and the end of the law for righteousness. That preacher or writer who attempts to depreciate and belittle faith, so as to magnify his spurious and soul-destroying heresy of good works for salvation, is likely himself not to have any part or lot in the matter, but is simply a worker of iniquity.

JONES' SCHOOL HISTORY.

The R. H. Woodward Company Publishers, of Baltimore, Md., have rendered us an agreeable service by placing a complete copy of Jones' School History of the United States, on our table. We take great pleasure in saying that it is a book entirely worthy of the subject, its author, and its publishers. A reliable, and at the same time an interesting and readable school history of our country, is perhaps one of the best promoters of patriotism and good citizenship of patriotism and good citizenship to be found among its many educational and formative facilities. This book seems to us to fully meet the demands of the case, and gives a correct knowledge of the whole of American history in its true essence, and yet with a brevity that is remarkable for its very comprehensiveness. Especially is it valuable to our Southern people, and ought to be to all, for its correct analysis of the causes of our great civil war and equally truthful portrayal of its events and final results. Our children will read and study it with eagerness and satisfaction and general interest. It is a book that will lead to a good meeting at Napoleon, Brethren W. W. Mitchell and Newton Briland did good preaching in aid of the pastor. He reports good prospects for the future in his section of South Mississippi.

Neither do we "give this Mormon elder a chance" because we have not produced him in our columns, but if we ever have occasion to write about him, we will do so to tell the truth, for the truth is mighty and will prevail. Perhaps the Mormonism is a new "heresy" in its progress among the people as Dr. Cranfill seems to think, he might do well to make this case a starting point back to the realm of "fairness" in religious journalism, and permit this "Mormon elder" to have space to explain his failure to do so, however may show more than a lack of "fairness." There is such a thing as a disregard for the truth, and it is said in the dear old Book that God shows truth in the inward part, and doth not leave it in the outward part, and especially in religious newspapers.

We read from a man the other day who has always been an inveterate opposer of Martin and "Mormonism," that in his opinion Whitsett had done very much more to hurt the Baptist cause than Martin had. If this be true, then Mormonism, according to Dr. Cranfill, lacks little of the quality of being "fair" and "square."

We hope our people are having in mind the chains of ministerial education upon them. Soon there will be twenty-four thirty young preachers at Mississippi College, most of whom will need help in meeting their expenses. Don't forget to send boxes of provisions as well as money. Right now is a good time to begin to collect both and have a good supply on hand to begin with. Send to Rev. Geo. Whitfield, Clinton, Miss.

Bro. W. B. HOLCOMB changes his residence from Purvis to Poplarville, and will be glad to have his correspondents address him there. We are glad to know that our brother enjoys much of the Lord's favor and the good will of his people.

But that same man and he is among the strongest intellects and "hardest hitters" among our people—said also that Martin never would have led so far, and been the cause of so much strife and trouble as is charged to him, if it had been dealt with in a spirit of Christian "fairness."

The truth is, our Bro. Cranfill and his son have sown dragon's teeth, and are now reaping, and will probably continue to reap harvest of men fully armed to oppose and terrify them. It may not be too late even now for Bro. Cranfill to begin to try to learn that it is better as a policy and as a principle, and in God's sight, to contend for the truth in the spirit of true courage and Christian "fairness."

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OUR FIELD GLASS.

It was the pleasure of the "Field Glass Man" to be with the brethren at Madison recently in the fifth Sunday meeting of the Central Association. Here we met Brethren W. T. Lowrey, and W. J. Derrick, who left on Saturday, Bro. J. H. Whitfield and P. A. Haman. Of course, the pastor, Dr. Z. T. Leavell, was present. The older brethren round about Madison, knew and remembered the senior editor of THE RECORD. We did the best we could in presenting "The Religious Newspaper." On Sunday at 11 o'clock we heard an excellent sermon from Bro. P. A. Haman, of Leaned. At the close of this service, we talked for a few minutes of the Orphanage work, what we are doing, etc., and did not ask for anything, but received \$13.00. Bro. Leavell intended to protract the meeting through the following week, doing the preaching himself. The action of one of the brethren is worthy of note here. Bro. Melton lives several miles in the country, but in order to attend the meeting regularly, he brought his family into the village, and temporarily occupied a vacant house. This in order that he and his family might get the full benefit of the meeting. This is the season of protracted meetings with all of our country and village, and some of the larger town churches. Great numbers will be gathered into the churches this summer. How important that these new converts be looked after and trained for service in the Master's vineyard. This is a part of his last great commission. We are not only to "preach the gospel to every creature," but we are then to "teach them to observe all things, whatsoever he has commanded." A great many of His servants lose sight of that part of the commission. We have recently had a pleasant call from Rev. R. J. Boone, Brookhaven, on his return home. He had been assisting his brother, Dr. W. H. Boone, of Packett, in revival services. The services were blessed, and quite a number were added to the fellowship of the church, some by letter and the largest number by baptism. We always appreciate those calls from the brethren while passing through Jackson. Our office is near the depot and we hope they will call frequently. We are encouraged in our Orphanage work. It grows and gets in better shape every day. The *Gen* is meeting with much favor, and is an interesting little paper, monthly for \$2.50 a year. Our printing office is well managed by Bro. M. L. Lott, an experienced printer. We have been able to meet all the expenses of caring for our children in the Orphanage without any debt. We have twelve in number, and four of them babies. The Knights of Honor, in the recent session of the Grand Lodge in this city, voted an appropriation of \$25 to the Orphanage. The Lord is blessing us. We will be pleased to mail one of our catalogues to any RECORD reader who will write a card asking for one.

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ChRONICLES.

L. A. D.

The fifth Sunday meeting at Mt. Zion church, Wayne county, was a success. Dr. Stone and L. A. D. boarded the M. & O. train Friday afternoon, and reached Winchester before dark. Messrs. J. H. Busby and his brother were in waiting and conveyed us to the church in time for night service. Bro. Stone preached; after which we were taken to the hospitable home of Bro. J. H. Busby, whose kind family gave us every possible attention.

Saturday morning Bro. J. B. Hamberlin read a capital paper on the History of the Baptists. It was requested that it be published in THE RECORD. Bro. L. M. Stone gave a strong address on Christian Education, which drew forth several good speeches. Discussions delayed the dinner hour a little, but no matter how hungry some may have been, there was abundance and to spare brought forth from "the baskets."

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Prof. W. E. Berry will take this train at Osyka and will take charge of students at any station along the main line and accompany them through to the College. Tickets and checks should be secured to New Albany.

Prof. B. G. Lowrey will pass up the Y. & M. V. on the train which leaves New Orleans Monday afternoon, the 13th, and reaches Memphis at 10 o'clock Tuesday morning, the 14th. We will have a special car on this train from Vicksburg to Memphis.

Prof. A. H. Elliott will take the I. C. line from Grenada to Memphis Tuesday morning, the 14th. Tickets and checks should be secured to New Albany.

Rev. J. D. Anderson will take the Memphis and Charleston train which leaves Memphis at 11:15 a. m. on Tuesday, the 14th. He will assist students in the change of cars at Middleton and come through with them, reaching Blue Mountain at 2:30 p. m.

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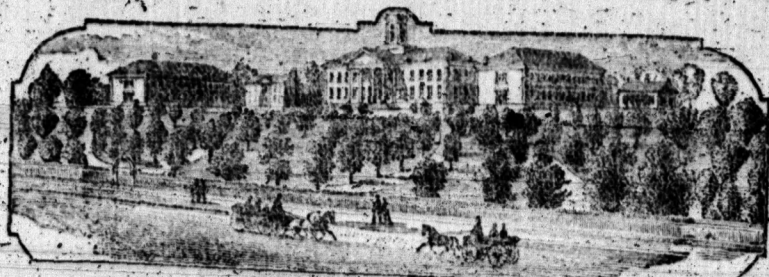
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